THE CHRONICLE

OF THE

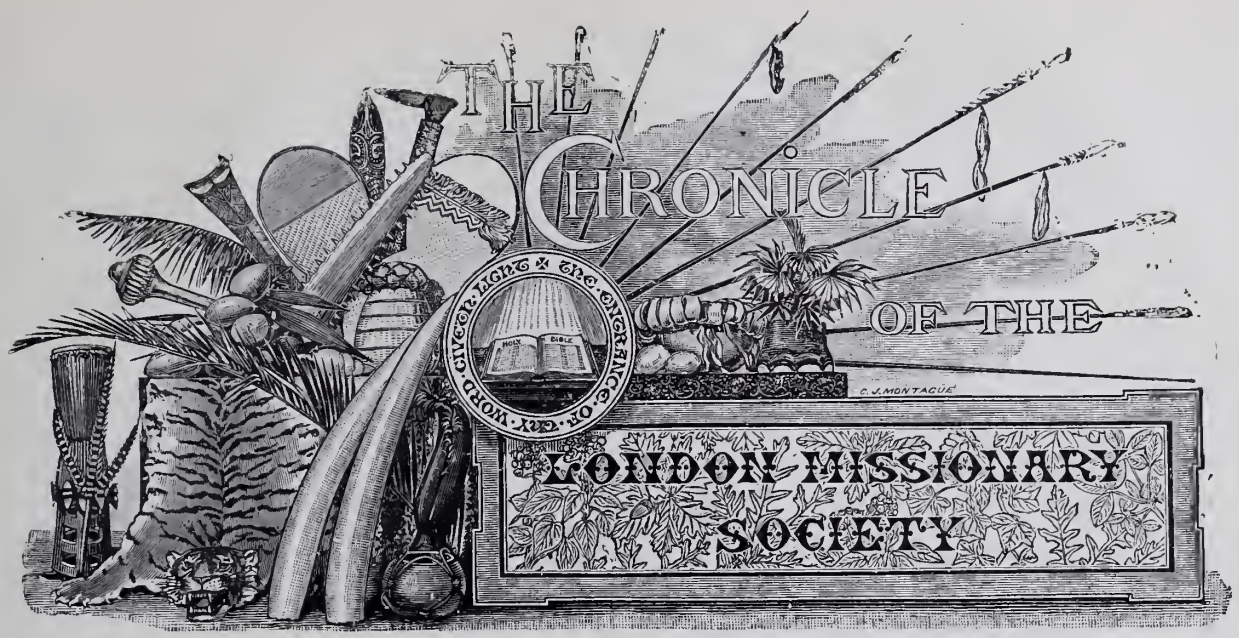
LONDON MISSIONARY SOCIETY

1899

LIBRARY OF PRINCETON
MAR 22
THEOLOGICAL SEMINARY
I-7

Digitized by the Internet Archive
in 2015

https://archive.org/details/chronicleoflond1899lond_9



No. 95.—New Series.] NOVEMBER, 1899. [Price One Penny.

THE CHRISTIAN ENDEAVOUR MOVEMENT AND FOREIGN MISSIONS.

By Rev. E. R. Barrett, B.A.

THE National Council of Christian Endeavour has invariably given a prominent place to the question of Missions—both Home and Foreign—in its annual Conventions, which are attended by many thousands of young people from all parts of the country. Recently another step has been taken in the same direction, which is likely to have very important results. In connection with the local unions of Christian Endeavour which have been formed in all the chief centres of population, smaller conventions are held from time to time, by means of which the best Endeavour methods and the most advanced ideas of the movement can be spread. It has been felt for some time that it would be of the highest practical advantage if uniform topics were adopted, as far as might be deemed advisable, at these local union meetings, and the American United Society, with this end in view, has just published a list of topics for each quarter of the year. For the autumnal meetings it is suggested that the uniform topic should be "A Forward March Meeting," arranged in three sections, one of which is "A Forward Movement in Missions," to which half the time of the whole meeting is to be given. Under this last-named heading three questions are proposed to which the speakers are asked to address themselves, leaving at least ten minutes at the close of the address for a short conference. These questions are of much interest. They are as follows:—(*a*) Cannot you personally support a representative on the mission-field? (*b*) Cannot your society? (*c*) Cannot a group of societies of the same denomination?

I have ventured to call attention to this programme because this forward movement in Christian Endeavour is of the very highest significance. There are at least 55,813 societies of Endeavour in the world, with a total membership of 3,500,000. Of these societies more than 6,000 are officially enrolled in Great Britain and Ireland, with a membership of about 200,000. It is impossible to over-estimate the good results likely to accrue from committing these hosts of young people to a definite participation in the work of foreign missions. The Student Volunteer Missionary Union interests only one section of young people, though a most important section; this new method will reach the rank and file who hitherto have not been specially considered to any great extent, and will bring home to multitudes a sense of direct personal responsibility for the support of the missionary enterprise.

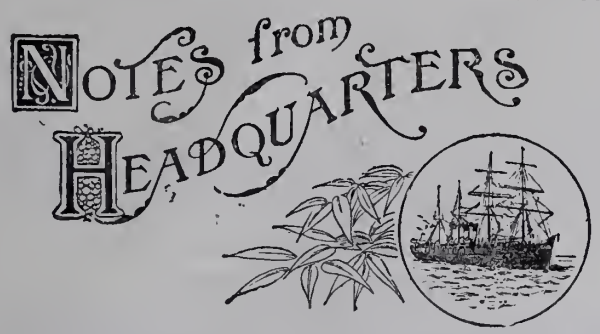
Christian Endeavour is bound, by its very constitution,

to be a missionary force in the churches ; but sufficient guidance has not been afforded the societies, in all instances, for the cultivation of the missionary spirit among their members. The following suggestions may perhaps be of service. They are intended mainly for the use of societies connected with Congregational churches, but are applicable to other denominations.

A missionary committee should be appointed by each Endeavour society, with a secretary or convener, who should be an enthusiast on the subject of missions. The work of this committee will be to arrange periodical missionary meetings in lieu of the ordinary weekly Endeavour prayer meeting, and to collect subscriptions from the members. To deal with the latter point first. It is gratifying to know that 220 societies are contributing directly to the funds of the L.M.S., the total amount thus raised being about £650. This is not a bad record ; but as there are no less than 1,550 Endeavour societies connected with Congregational churches in Great Britain and Ireland officially registered, besides many others who have not yet reported themselves, it is obvious that there is room for very great development in the collection of contributions towards missionary work. Many societies are unable, on account of the poverty of their members, to give much, and no doubt many Endeavourers are contributing to the funds of the L.M.S. through other agencies ; but, however small the amount raised by a society may be, the value of inducing the members to take a personal interest in foreign mission work is out of all proportion to the sums actually collected. At present twenty-nine C.E. societies are guaranteeing sums of £5 to £10 a year for five years for the support of a child in a mission school, or for a native teacher to be specially set apart as their own agent on the field. Where this is not possible a monthly collection might be adopted, or subscriptions of a halfpenny or a penny a week obtained from members willing to give, or missionary boxes might be distributed among the families of the congregation. A Greenock society has in this way raised about £18 a year from forty or fifty boxes. By means of a penny a week collected from its members one society raised £70 in one year. In every case, however, the Missionary Committee will be well advised to see that all contributions pass through the hands of the church treasurer, and are duly credited in the funds raised by the church. Moreover, in view of the many appeals made by outside religious agencies for support, it is needful to utter a word of warning to our members lest they yield to these calls, and to remind them that our societies exist for the local churches with which they are identified, and therefore ought to give the first place to the claims of those organisations which are an integral part of the church.

With regard to the other part of the duties of a missionary committee, too great pains cannot be taken in the arrangement of periodical missionary meetings. A little book, "The Missionary Manual," by Dr. Amos R. Wells, and published by the United Society of Christian Endeavour, contains hundreds of original plans for securing fresh and interesting missionary meetings. But a little sanctified ingenuity will easily devise popular methods. Above all things, avoid statistics which no one cares anything about and everybody forgets. Do not cover too much ground in one night. Specialise the meetings. Have a China night, and a Madagascar night, and so forth. Now and then a "nugget meeting," each member furnishing one missionary item, will be of use. Long missionary addresses must be resolutely forbidden. Hang up maps of the fields of labour, and make use of the blackboard. A biographical meeting, with three very short papers on the personal character, the main features of the life, and the prominent missionary achievements of the hero or heroine selected, is always interesting. Whatever methods be adopted, let them be such as will compel the members to study missionary literature. Nothing else, in most instances, will be needed to fan the flame of missionary enthusiasm. All this will require time and thought, but the Missionary Committee ought to have on it the best and most energetic members of the society. Do not leave this committee to be filled up by members who are left over after all the other committees have been formed. Explain to the Society that its aim must be to have its own representative on the foreign field, which can be done for about £5 a year.

Prayer for foreign missions should not be limited to the special missionary meeting, but members should be encouraged to pray for missionary work and for the missionaries at every meeting. The syllabus provided by the Watchers' Band will be of service in this, and our active members should all be urged to belong to it. The country to be specially remembered on the particular week should be printed on a card and hung up in a conspicuous place where all can see it. The names of individual missionaries ought to be more frequently mentioned in prayer, and when the occasion seems to be favourable, the leader might call for a pause in the chain of prayer, inviting those who are willing to do so to quietly and solemnly consecrate themselves to the work if God should open the way for them to go. And finally, a much larger use might be made by our societies of the lending library of the L.M.S., and of the monthly magazines that it issues.



THE outbreak of war in South Africa has led many to ask to what extent the Society's missions will be affected by the military operations. To answer this question is not easy, for the simple reason that no one can at present foresee the districts that will be affected. From the most recent news it would appear that North Bechuanaland is in some peril, and it is quite possible that Khama's town, Phalapye, may be attacked. Still, Khama's prowess and the fact that a number of his men are well trained and skilled in the use of the rifle may deter the Boers from attacking him. Possibly there may be trouble also further south. Again, our missions in Matabeleland may conceivably be in danger. Speaking generally, however, we are hopeful that the greater part of this Society's South African work will only indirectly be affected. War is always productive of much evil, and mission work, like all other interests in South Africa, is bound to suffer; but He in whose name the work is being carried on will protect His servants, and though the war clouds hang thick and dark His servants will be safe in His keeping. We need hardly ask the Society's friends to remember the missions and missionaries in prayer.

READERS of the CHRONICLE will be glad to hear that my short appeal for money with which to provide a new boat in place of the disabled *Jessie* has been generously responded to. A reader of that paragraph sent, at an early date after its appearance, a cheque for the entire amount asked for, and I have already had the pleasure of writing out to India advising the missionaries of this welcome donation. The new boat is to be called the *Mardie*. May she have a useful and prosperous career!

THE Directors have been cheered by a further illustration of the willingness of some who possess the means to undertake large responsibilities in connection with foreign mission work. At a recent meeting the Board accepted the offer of Mr. W. W. Pilkington, of Prescot, Lancashire, to provide, for a term of five years, for the support of a mission hitherto conducted by Mr. A. H. Bridge in North China. Mr. Bridge has been working in a semi-independent way for six years in the immediate neighbourhood of our Chi Chou Mission, and being at one with our own missionaries in principles, spirit, and general methods of work, he has himself desired to join the L.M.S. The liberal offer of Mr. Pilkington made it possible for the Board to consent to the arrangement, and Mr. Bridge is now added to the staff of the Society's missionaries. Should any other sympathetic friend of the Society be prepared to undertake similar responsibility in reference to some other mission needing reinforcement, the Directors will be only too thankful to point out to them a station in which this may be with advantage done.

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, September 26th, 1899.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 48.

The Rev. George Cousins introduced Dr. Ahmed Fahmy and Mrs. Fahmy, who are about to return to Chiang Chiu, the former to resume his much-prized and very useful medical mission work; Miss Gill, who is returning to Benares; and the Rev. W. H. Osborne, who has been compelled to bring his wife home for medical treatment.—Dr. Fahmy was able to tell the Board that many Chinese had been gathered into churches through the agency of the Chiang Chiu Hospital.—Miss Gill stated that in the day-schools of the mission in Benares they had nearly 900 Hindu girls, while the lady missionaries visited over 300 pupils in the zenanas. From the day-schools they had sent girls to the Orphanage at Mirzapur, while others had gone to the same city to learn lace-making and to Mangari to learn blanket-weaving; from each of these centres converts had been baptized. Ten years ago a proud Hindu, who was her (Miss Gill's) pundit, and whose family has been living in the city for 300 years, confessed with shame that in fifty years Benares would be a Christian city.—Mr. Osborne, speaking on behalf of his wife and himself, said their work had grown intensely interesting, and they had grown to love it more and more every day. They had in connection with the mission some 60,000 Christians in the State, and could add to that number largely if they were able to push out to the places where people were asking for teachers. Christianity was a power in the land. Hindus were secretly studying the Scriptures, and were learning to fashion their lives according to its truths. He (Mr. Osborne) had been specially commissioned by the Dewan of Travancore to urge upon the Directors the desirability of seriously considering the advisability of introducing industrial work and technical education into the State.—Special prayer was offered by the Rev. H. Harries, M.A.

The Directors received with regret the resignation, on account of ill-health, of the Rev. C. J. Cribb, of New Guinea.

Board Meeting, October 10th, 1899.—Rev. W. BOLTON, M.A., in the chair. Number of Directors present, 64.

The Rev. George Cousins introduced Miss Craven, who is about to return to Madagascar after furlough, her first connection with the Mission dating from 1883. Her name was intimately associated with the prosperity of the Girls' Central School at Antananarivo, and during her furlough she had been preparing herself to meet the new conditions of the work by studying the French language and French methods of teaching; the Rev. F. P. Joseland was returning to Amoy, his first term of twelve years' service having been spent in that city and at Chiang Chiu; Mr. W. W. Clayson, B.A., who had had a most successful and honourable college career, had been appointed to the very difficult mission at Canton; and Mr. E. Burnip was proceeding to Hiau Kan to take the place of Mr. A. J. McFarlane,

transferred to Hankow for educational work.—Miss Craven, in response, said the work in the Girls' Central School at Antananarivo was a large work. It was not the number of pupils (5,000) that made it so difficult and serious, but the work requiring to be done among the girls, the need for making them realise their own needs and how Christ can supply them all.—Mr. Joseland felt that he was returning to his work with even deeper interest and zeal than he had when he first went to China. He was desirous of doing all he could to superintend the extension of work into the Ting Chiu Prefecture, 250 miles from the seat of his work. Without pretending to have established a record in deputation work, he mentioned that on the previous Sunday he completed his 308th service since his return home, and was a stone heavier!—Mr. Burnip and Mr. Clayson also briefly addressed the Board, Mr. Clayson remarking that the influence of meetings in the Board Room had had a good deal to do with his determination to be a missionary. It was after a meeting of the Young Men's Missionary Band held in that room that the direct call came to him. The thought came to him with all the vividness and directness of one speaking at his side: "Why should you not go out as a missionary?" Under the influence of that call he was now going out to China, having heard of the hopefulness and fine prospect of the work as well as of its difficulties. Special prayer was offered by the Rev. H. Varley, B.A.

Mr. Cousins was directed to convey to Mrs. Barnes, of the Quinta, Chirk, Ruabon, an expression of the deep sympathy of her co-Directors in the sad bereavement in the death of her husband, Colonel Barnes, which she has been called to pass through.

The following offers of service were accepted (subject in the case of Dr. Barnes and the ladies, to their passing the usual examination):—Mr. Harrison Chalmers (son of Mrs. Chalmers, of New Guinea), Mr. George Parker, B.A. (brother of the Revs. A. Parker, of North India, and J. Parker, of Mongolia), Dr. J. A. P. Barnes (son of the Rev. J. Barnes, of Hornsey), Miss L. M. Joyce (sister of the Rev. J. A. Joyce, of North India), and Miss F. Syrett. Mr. George Parker and Mr. E. B. Riley were appointed to the New Guinea Mission.

METROPOLITAN AUXILIARY COUNCIL.

THE autumnal meeting of the Council was held at the Mission House on Monday, October 2nd. After tea and social intercourse in the Museum, a large number of delegates assembled in the Board Room. The Chairman (Rev. G. Lyon Turner, M.A.), in his address, drew an interesting parallel between the Metropolitan Auxiliary Council and the London County Council, and expressed the hope that the former might do for the missionary interests of London what the latter was doing for its social life.

After a brief but helpful conference on methods of work, Mr. J. N. Farquhar, M.A., of Calcutta, who expressed himself as greatly inspired by the earnest and enthusiastic spirit of the meeting, gave a powerful and suggestive address on the interesting subject, "Light from Mission Work on Sayings of Christ." Mr. Farquhar referred to several Hindu customs which had thrown light for him on certain sayings of Christ, and spoke with great feeling of the way in which our Lord's predictions of persecution for His disciples were often fulfilled in the lives of native Christians in India.

Miss Tuck, of Berhampur, spoke on "Our Native Helpers," emphasising the important part played by these agents in the evangelisation of a district, and pressing home the need for a great increase in their numbers.

GATHERING HOME.

8.7. JOHN xi. 52. Tune "Deerhurst" or "Chamouni."

HARK, the tramp of gathering legions!
Hark, the song of victory!
From the Earth's remotest regions,
Borne o'er continent and sea.
From the North and South they gather,
From the East and West they come,
Sons and daughters of one Father—
'Tis the children gathering home.

Sons of God, though widely scattered,
O'er the peopled plains of Earth;
Sons of God, though bruised and battered,
Slaves to tyrants from their birth;
Sons of God, a voice resounded,
And they heard a Saviour's "Come,"
Burst their chains, in freedom bounded—
'Tis the children gathering home.

Every land has felt the quickening
Of the Life and Light of men;
And His voice is heard awakening
Plain and mountain, vale and glen;
Eyes are strained and hands extended,
Lips cry, "Come, Deliverer, Come!"
Chains are burst and fetters rended—
'Tis the children gathering home.

One in faith, though marching homeward,
Under varying banners ranged;
One in hope that bears them upward;
One in charity unfeigned.
Towards one common goal they gather,
Blending into one they come;
One in Christ and in the Father—
'Tis the children gathering home.

Deep below Earth's deepest voices,
Hark, the tread of millions free!
High above Earth's blatant noises
Swells the song of liberty.
Christ is King! the world rejoices
That to reign the Christ hath come;
Hallelujah! raise your voices—
'Tis the children gathering home.

Bellary, South India. BERNARD LUCAS.

THE NEW GATEWAY TO THE MEMORIAL CHURCH AT AMBATONAKANGA.

By the Rev. T. T. Matthews.

THE church at Ambatonakanga might almost be called the "mother church" of the Madagascar Mission; for, although not actually the first church erected by the first missionaries, it is the oldest Christian congregation in the island, and the first of the martyr memorial churches. It stands on one of the finest sites in the capital, splendidly situated as it is on the main thoroughfare through the city, at a point where four roads meet. The church was erected, from plans prepared by the Rev. J. Sibree, on the spot on which stood the prison in which the martyrs had been confined, and from which they were led forth to execution. It was opened for worship on January 22nd, 1867.

The Rev. William Ellis was the first missionary to have charge of the congregation at Ambatonakanga after the re-opening of the Mission in 1862. He was followed by the Rev. G. Cousins, on whose removal to the newly-founded College for Native Agents in 1870, the late Rev. C. F. Moss was appointed to the charge of the church. Since 1882 the church has been under the charge of the writer of this article.

There have been many changes in Madagascar since the Ambatonakanga Memorial Church was erected, especially during recent years, and some few improvements. Some of the improvements have taken the form of compelling the people to *mend their ways*, and make new ones—that is, their *material ways*. I am not at all certain that they have been very much led by recent events, and the introduction of certain forms and phases of so-called civilisation, to mend their *moral ways* very much, and I am a good deal more than doubtful if ever they will be so led. *Christian* civilisation—the placing of the Law of the Lord on the earth as the rule of life—is the blessing for which the nations of heathendom are waiting, and have been waiting for untold ages, and it is the only blessing worth their waiting so long for, for it is the only blessing that will ever make nations of them in the true sense of the term.

One form that the progress of civilisation has taken in Madagascar since the French occupation has been the

THE NEW GATEWAY OF AMBATONAKANGA CHURCH.

making of roads through a great part of the island, and the laying out of streets, boulevards, and *Jardins Anglais* in the capital. More has been done in that way during the past four years than during the previous four thousand! Whether all that has been done was really needed, or whether it has not been slightly *over* done; whether even the fine roads, streets, boulevards, and *Jardins Anglais* have been really worth all they have cost in life, labour, and money, are points upon which difference of opinion is possible.

In consequence of the improving and widening of the main road in front of the gateway of the Ambatonakauga Memorial Church, a good deal of money has had to be spent, which, had promises been fulfilled and agreements carried out in good faith, would not have been chargeable to the funds of the Society. When the work of improving the main thoroughfare in front of the Ambatouakanga gateway was set about, under the civil *régime*, while M. Laroche was at the head of affairs in the island, they began by lowering the road ten feet, which left our gateway far above the level of the new road, and a pile of rough stones had to be placed in front of the gateway, over which we had to climb to get into the churchyard. In return for our renouncing our rights to the piece of grouud in front of the gateway, in order that the thoroughfare might be widened at that part, the French engineer, who was at the head of the Board of Works, undertook to erect a flight of steps from the road to the gateway, and we had a letter of agreement from him to that effect. Changes came, however, before the work was even begun, and when we came under the military *régime*, we fouud that the authorities did not hold themselves in any way responsible for carrying out agreements made by the civil powers, although they had been made in the name of the French Government. In fact, we found that they were two *different firms*, and this "side of the street" had no connection whatever with the other side. After a good deal of being driven from pillar to post, and post to pillar (into the details of which it is not worth entering), we found we should have to do what was required—after getting permission to do it—for ourselves. From a plan prepared by Mr. Sibree we erected the present gateway (see illustration); after lowering the ground to the level of the road, and by putting all the steps inside, instead of out as was at first proposed, we saved our gateway from becoming the lounging place for the riff-raff of the neighbourhood, aud even made it more private than it formerly was. We proved the truth of the saying that, "If you want a thing well done, you must do it yourself." We had to pay the piper, which was hardly fair; but, after all, I think it was the best way, as well as the only one, and it was worth all that it has cost, which is saying a good deal. The thing is done now, and is never likely to require being done again, and seeiug that we have now such a really handsome gateway, the best thing to do is to be as thankful as we can that it has been so well done, is such an ornament to the place, aud did not cost more than it did.

AN UNUSUAL THANKSGIVING SERVICE.*

By the Rev. J. Pearse, of Antananarivo.

DURING a recent short illness I received a letter from one of our evaugelists who had come to Antauanarivo to see me, but whom I was unable to meet as I had previously arranged to do. The purpose he had in leaving his station and seeking an interview with me is expressed in that letter, of part of which the following is a translation:—

". . . I came to Antananarivo to ask you to visit us at Ambohibemasoandro, and to preach on Monday, August 21st. The Christians of various villages in the district have arranged to hold a special service there on that day, in grateful remembrance that Protestant Christianity was not altogether uprooted and destroyed during the late rebellion. May God bless you, so that you may be strong, and that the people may hear the Word of Salvation from you."

The prayerful desire expressed by the good man was realised, for I was quite well and strong again before the date arranged for holding the special service. I left home on Suuday morning, the 20th of August, and after conducting two services *en route*, passed the Sunday night at Ambohimanga, in the missiou house recently vacated by the Rev. J. and Mrs. Peill. About 6.30 on Monday morning I started for Ambohibemasoandro, which lies some ten miles N.E. from Ambohimanga, and has been an out-station connected with our mission for many years. It was one of the most miserable of the cold and damp mornings which we get in the interior of Madagascar during the months of July and August, and neither myself nor my bearers were able to resist the depressing influences of the uncongenial weather, so as to manifest a jubilant condition of spirits.

Notwithstanding the cold, the keen wind, and the heavy mist, we pressed forward, and in due time reached Tuesday's market-place (about half way), and there we fell in with some members of congregations in the south and south-eastern parts of the district—meu and women in about equal numbers—bound as I was for Ambohibemasoaudro. One of the men was the evangelist from Ambohitrabiby, a town of considerable renown in the past history of Madagascar. I was pleased to see these fellow-Christians, but I could not but feel sorry for the women especially, thinly clad as they were, and with bare legs and feet, as is usual with the Malagasy, aud vainly tryiug to shield themselves with small umbrellas from the cold, damp atmosphere and the cruel S.E. wind which swept the barren hills over which

* We trust that this article will serve as a corrective to a paragraph quoted from the *Journal des Missions Evangélique* in our July number, reflecting on the character of Malagasy Christianity. It appears that the writer of the paragraph in question had only spent six months in Madagascar when he ventured to write with such confidence on the religious condition of the people.—Ed.

the route lay. Further on I overtook other parties, and as we got nearer to our destination, and the surrounding country came within clear range of my vision, I could see groups of people here, and groups of others there, converging from different quarters to the centre where the service was to be held.

It took us over three hours to reach Ambohibemasoandro. I was welcomed very heartily by the evangelist and others, some of whom remembered previous visits from me in the earlier days of my missionary career. Forthwith they led me to the chapel, and to my seat on the raised platform at one end of it. The building is capacious for a "village chapel," and will accommodate comfortably a congregation of some five hundred persons. It has recently been renovated, for it was one of the many places of public worship which were ruthlessly attacked by the rebels during the eventful and distressing months of 1896. The roof of the original chapel was burned, and the doors and windows were wrecked by the wild fanatical heathen mob. When I entered, I found a large number of natives already gathered together. Group after group of others continued to arrive, and by wonderful tact, and praiseworthy courtesy on the part of the deacons, room was made for many of these by encouraging those already within the building to "move just a little," and "to get just a wee bit closer to one another," a thing possible, up to a certain point, in a Malagasy country chapel where there are no "seats" or "pews," but simply the open area of the building covered with rush matting, and upon which, as a rule, the congregation squat. There was found, however, to be a limit to the capacity of the building and to the compressing powers of those within it, and yet men and women were still filling up the doorways and manifesting great eagerness to enter. A suggestion was now made by one of their number that those who in England would be called the "seatholders" should withdraw, in order that more of the friends who had come from a distance might be accommodated within the building. This was responded to, and as they went out the "strangers" flowed in and occupied the spaces so unselfishly vacated. At last, when the extreme limit of packing and arranging had been reached, and some 800 people were settled down in more or less comfort, mats were brought and spread outside, on the more sheltered side of the chapel, and there the "overflow" gathered. Fortunately, by this time, the heavy mist had blown over, and the sun made spasmodic efforts to shine upon the assembly. The sight within the building, from the elevated position which I and a few others occupied, was such as could not but make a deep impression on any-one interested in missionary work, and my own heart was filled with joy and gratitude.

The service now commenced. The second hymn in our Malagasy hymn-book was announced, and that closely-packed congregation rose and united in singing what, in language and sentiment, is not very unlike the Scotch metrical version of the 100th Psalm:

> "All people that on earth do dwell,
> Sing to the Lord with cheerful voice."

The 103rd Psalm was one of the portions of Scripture read by a native evangelist; the other selection was part of the eighteenth chapter of the First Book of Kings, recording the signal victory of Elijah, the prophet of Jehovah, over the ignorant and fanatical followers of Baal. Appropriate thanksgivings and suitable prayers followed these readings, and the singing of other hymns was also part of the programme before the sermon. The sermon itself was a simple lifting-up of Jesus Christ before the multitude, and pointing to Him from the words: "He steadfastly set His face to go to Jerusalem." Neither in England, Scotland, nor elsewhere have I ever addressed an audience more attentive than were those Malagasy Christians. With their faces turned toward the missionary, and their eyes fixed on him, and with behaviour throughout which was faultless, they listened with reverence and profound attention to the simple narration of the story of the voluntary going forward of our Saviour to Jerusalem that He might there suffer the things which the prophets had written concerning Him, and finish the great and grand work which the Father had given Him to do.

I would that members of "The Watchers' Band," ministers and members of our churches and congregations at home, contributors to the funds of the Society, and the Board of Directors also could have been present to have seen the things which it was my joy to see, and to have heard the words to which it was my privilege to listen at that special thanksgiving service at Ambohibemasoandro last Monday morning. Perhaps, above all, I wish that some of those who, in ignorance of the true position, criticise unfavourably our Mission and the Malagasy who make a profession of religion, could have been with me on the occasion, for they, too, would surely have acknowledged with gladness of heart that, notwithstanding the fact that an enormous work remains yet to be done in this country, there are in Madagascar to-day not a few who verily have a religion of some value, and who have passed nobly and faithfully through the recent social, political, and religious convulsions, and who have only been purified and strengthened by the fearful crisis through which God has permitted the yet infant Church in this island to pass during recent years.

We regret that in the absence of the authors certain errors crept into our announcement of the recently-published book on Foreign Missions, by the Rev. R. Wardlaw Thompson and the Rev. A. N. Johnson, M.A. The book is published not by Methuens, but by Blackie and Son, and is entitled "British Foreign Missions"; its price is 2s. 6d.

"THE NEW THEOLOGY" AND FOREIGN MISSIONS.

RECENT issues of the CHRONICLE and other religious journals witness to the irrepressible inquiry as to whether missionary zeal is affected by theological opinion. Friends of the traditional evangelicalism charge lack of zeal on what, for want of a better term, is called the "New Theology"; though, neither in its form, nor its popularity, nor in the duration of its tenure, can it be properly called new, and signs are found of waxing old and of a critical return towards the older evangelicalism, with, perhaps, fresh developments correlative to new problems. Even advocates of this popular "modern" school, themselves strong in missionary zeal and enthusiastic labour, are puzzled at the noticeable apathy of fellow thinkers, and urge that the emphasis on character and, above all, on the universality of the Divine Fatherhood, which is the dominant, not to say the sole dogma of the school, should provoke special ardour in the evangelisation of the world. It may be of interest to seek, in the following considerations, some explanation alike of this hostile charge and friendly regret, and find what is needed to meet the alleged tendencies or abuses (whichever they be) of the doctrine of this school.

1. It is important to observe, at the outset, that the special apathy deplored is but partial, and must have set over against it the ardent missionary zeal of many who, accepting "the new theology," are prominent missionary leaders at home and missionaries abroad in our own and other societies. Their use of the missionary plea just described shows how any interpretation of the Gospel which retains loyalty to Christ will be sufficient, from one consideration or another, to incite to world-wide aggressive effort, and forbids us to deny to each other's theology, when Christian at all, the claim to provoke obedience to the Saviour's commanding call. It is He who is Himself the great missionary inspiration, and so unites in His service all who love Him, despite their differing apprehension of His teaching. In this let us rejoice and welcome each other.

2. The motives which are to act as persuasives to Christian conduct are so adjusted that the force of one or another may be powerfully felt without any appreciation of the rest. In this way differing classes of mind are won for service. Yet, for many minds the pressure of a combination of motives is needed to remove inertness, and the loss of any one will, in such cases, leave the mind inactive.

3. Missionary fervour implies a certain sense of urgency. This, which is sadly lacking in advocates of all theologies, was quickened among our fathers by their views of heathen probation and destiny, and of the place of our own evangelistic activity in regard to these. There are other clamant considerations of urgency derivable from the present condition of the heathen, and the satisfaction of the Saviour's yearning for them; but where the first of these is from ignorance but dimly apprehended, and the second supposed to be more efficiently secured in that more cheerful future which it is one of the chief boasts of "The New Theology" to have proclaimed, the sense of urgency is reduced to a minimum. Even although those who affirm the probable salvation of the heathen millions may allow some lasting loss to them from a protracted course of evil here, and our consequent duty and privilege to arrest that course by bringing them at once to the feet of the Saviour, yet the urgency of this consideration is very different from that expressed in certain missionary hymns found in some of our collections still in use, where the evangelisation of the heathen is treated as the alternative to their final "perishing."

4. Hence, while avoiding all unwarrantable speculation, against which we are warned *ad nauseam*, and still more any precise dogmatic assertions, it is high time to stop a wanton agnosticism on the subject, and to apprehend, broadly but decidedly, the teaching of Scripture and conscience on probation, in such a way, whether our theology be new or old, as will thoroughly rouse our evangelistic zeal, without putting an intolerable burden on our activities or on our feelings. Now, in spite of the emphasis laid upon character, the "New Theology" has ever laboured to substitute the idea of *education* for that of *probation*. This, however, is to destroy the idea of character and its importance. There is no character where there is no probation, and no probation without a genuine possibility of a dual issue. It is the true dignity of man that he is invited to co-operate with God, the great Author, in the formation of his character, and that without this the Divine end is unattainable. Education itself is but a ceaseless succession of probational dealings. The probation may lie in the very simplest circumstances, but probation there must be, or there is no true man.

5. But the very success of missions has shown that the most degraded savage is still a man. Probation is his as well as ours, probation with the double issue. Now, whether this probation be regarded as extending beyond bodily death or not, if the present state of the heathen tends to ever increasing deterioration and increasing hardness, whether in this life or another, then the urgency of striving to deliver their souls from final "death," whatever that consist in, is once more apparent. Such a view of probation is quite consistent with the belief in a favourable issue for those who, even in heathen darkness, are found to have listened to the Divine Spirit, and whose works the Evangelical Theology regards not as the cause, but as the proof of a salvation granted through their unknown Saviour and His objective redemption. What is required is the assertion not of the perishing, but of the *perishability* of the heathen as men and as sinners. Compare Romans i. 18-20, 32; ii. 12-16; iii. 19.

6. Farther, the retention of any belief in a dual issue, as necessitated by our imperative conviction of a genuine

probation, has long been felt to demand a reconstruction of the popular tenet of Universal Fatherhood. Instead of eagerly assisting the Divine Father "to carry His crippled children," who might with some reason cry "Save us from such a Father," the friends whose indifference has proved so puzzling to some are apt to excuse themselves on the ground of fearing to hurt the cripples by unskilful handling, and to leave their "education" both in this life and the next (and, of course, better) life, to superior parental care. This, of course, may be a shocking perversion of the most characteristic doctrine of the "New Theology," but it is a frequent and most natural one. Instead, however, of labouring to show its wickedness, would it not be better while admitting Fatherhood to be the very essence of God, to admit also that its fulfilment in regard to man, or any merely innocent being, is still but inceptive, requiring the passage through probation, from innocence to holiness, to constitute those relations of love and those mutual claims which it is so customary for the "New Theology" to assert, most dogmatically, as existing between God and man simply as man?

Such a view of Divine Fatherhood as in process instead of accomplishment, intentional rather than actual, conserves all that is vital and operative in the proclamation of sonship as offered to those who yield to the Divine love, and in this respect coincides with the language of the New Testament. It supplies us with a powerful incentive to co-operate with God in the creation of sons, and relieves us from the endeavour to explain or defend the seemingly very unfatherly conduct involved in the supposition that men, as such, are children of God in fact, and not only in design and possibility. The relegation of those who fail in probation to the usual fate of failures is very shocking to some minds, but is much less so than the impeachment on the Divine administration involved in the common unqualified assertion of the universal Fatherhood, or the intellectual confusion occasioned by trying to account for heathendom on that basis. On the contrary, a fuller view of Fatherhood is afforded, as indeed the very self-reproduction in the finite of the image of God, an image, not of undetermined innocence, but of moral rectitude and holiness. And is not reproduction the real essence of what we mean by Fatherhood, with all the moral relations involved, whether we reason from the physiological or the metaphysical usage of the term?

7. In the great Redemption, "the Captain of our salvation, in bringing many sons to glory," was "straitened" till His sufferings should be accomplished. An urgency was upon Him, an earnestness and a gravity as upon one without whose work God's end could not be attained nor man saved. And those who are His, as in a measure called to share His labour and suffering, so also feel His urgency, and confess that slackened zeal means the loss of souls, fewer probations passed, fewer characters formed in God's image, fewer children begotten to the eternal Father, fewer lives saved out of a godless world, whether at home or abroad.

8. That denial also of an objective and, especially, an expiating character as belonging to Christ's atonement, which is characteristic of most "New Theology" men, tends to modify, as Dr. Dale shows, the conception of the personal relation of the sinner to the Saviour. By inference it also modifies our view of the effect of the knowledge of redemption in enabling the sinner to come to God and have this image formed within him. Hence, again, a diminished zeal in the propagation of that knowledge. Such negative conceptions are often found to consist with great personal attachment to Christ, and great development of the non-aggressive traits of the Christian character. Any such slackness may, of course, be met, and often is met, by pointing out that, if the atonement be not an objectively efficient sacrifice, but only the effect on the heart of a declaration of the universal love of God, then it cannot be efficacious until made known to every creature, and loyalty to that love demands its eager and instant proclamation. But that is just to say that the other motives must be more strongly insisted on to make up for those of which the "New Theology" had deprived us. Those who have felt the supreme potency over the heart of the exhibition of an object of expiation for sin may still claim a special urgency to afford it, ere it be too late, an opportunity to do its work.

The above presentation of probation and Fatherhood, while strongly repelling some, may afford to others clearer conceptions and a needed stimulus, as each special theology does in its own way, and in any case these considerations may suggest an explanation of that indifference of some, to which attention has been called among the "New Theology" men, and the lines on which amendment may be sought.

Summarily, Christian zeal is inflamed by a variety of motives. Some of those which were present in the older theology have been lost by what is called the newer. Those which it retains are quite sufficient with many minds. Where these fail, an endeavour must be made to recover the missing motives, and to restate those ideas of creation and probation from which the motives spring. This must be done in such a form as to strengthen instead of contradicting any of the special truths which the "New Theology" thinks it emphasises, while modifying its exaggerations. But can this be done without shattering the "New Theology"? If not, its advocates must be content to give warnings against the abuse or perversion of what they consider its unalterable affirmations, while critics, whether of the older or still newer school, who venture to call these in question and crave some more invigorating if sterner teaching, will concur in thinking that the sooner it is shattered the better.

W. D. McL.

THE first number of the new quarterly journal, *Climate* (price sixpence), has been published, and contains among other articles an interesting interview with Mr. F. S. Arnot. The journal promises to be of great interest and use to all missionaries.

THE ANGLO-CHINESE COLLEGE AT AMOY.

By the Rev. James Sadler.

TO earnest educationalists the magnificent progress made in the establishment of schools in India and Japan is highly gratifying. China has had a system of education for ages and generations, and in this she deserves respect; but when the question is raised as to the quality of training her youths have been accustomed to receive we find that, up till lately, she has been in the dark ages. Now, however, the light which has shone brightly on western lands is beginning to penetrate the land of Sinim.

At the time of the Queen's Jubilee, an able gentleman,

ANGLO-CHINESE COLLEGE.

of Chinese extraction, who had been educated at Cambridge, and held office under the British Government at Rangoon, came to Amoy, full of the educational schemes in India; and he inspired many Chinese British subjects with the desire to obtain the advantages for their children of having an Anglo-Chinese school at Amoy. This movement was specially brought before my notice by our esteemed Consul calling to inquire what part we could take in such a matter. Before long a committee was formed, consisting of the Consul, the Commissioner of Customs, and a leading English merchant, along with myself, as Westerns; while associated with us were several Chinese gentlemen. It was determined by a majority that while morality should receive strenuous attention in the school, religion should be left to outside effort. This secular movement did not succeed.

Afterwards a series of vigorous efforts were made, in the hope that Chinese non-Christian merchants might join with missionaries in founding the needed school. This scheme also fell through. In order to secure an unmistakably Christian basis and control, we gave up large sums of money for which we had toiled, and started an institution such as Christians approve. This was at the beginning of 1898. It was called a "college," because of the hope that it might prove worthy to receive pupils from a school at Chiang-chiu, thirty miles distant, and give opportunity of more extensive training.

We were cheered by observing that though public opinion was not fully formed amongst all missionaries as to the desirability of such an institution, yet by degrees, through effort and suffering, patience and prayer, the tide of favour was found to be distinctly rising, till, at last, there was decided and general approval. Missionaries of the Reformed Church of America and the agent of the Bible Society of Scotland gave assistance in teaching, although the greater portion of work was supplied from the London Mission. In time the Rev. J. Macgowan not only came to the front himself, but Mrs. Macgowan showed practical sympathy, and the young ladies did well in taking classes. Mr. and Mrs. Hutchinson toiled ceaselessly. Miss Benham made self-sacrificing efforts in many ways, and has been a pillar of the school, whilst Dr. Ethel Tribe also aided at the beginning. The native staff also were faithful to their work.

The housemaster, Pastor Yü, kept good order, and exerted a powerful Christian influence, not only in the morning and evening services, but in effective personal dealing. The boys, nearly a hundred in number, showed power and perseverance in their studies, so as to win admiration. Many of them, though not Christian in name, took part in the school prayer-meetings. They attended Sabbath services, and exerted an influence for good on their non-Christian parents. Thus the hope originally entertained, of touching families not otherwise open to the Gospel, was realised. Best of all, when we had occasion to summon the whole assembly to take action as to certain undesirable habits and customs, we found the reward of painstaking and affectionate solicitude for their well-being in the unanimous and fervent response given to our wishes.

For a long time a serious question pressed on us as to how to secure a headmaster. The fees provided for all other expenses, but not for a Western permanent worker.

According to advice, we prepared an earnest letter, setting forth all the attractions of the institution, and pleaded with the student volunteers of America and England for the man wanted, but in vain. The Rev. A. J. Hutchinson has temporarily acted as an efficient head-master, notwithstanding his many other duties. For a year and more grave and earnest consultation has been carried on with the English Presbyterian Mission, and it is now understood that these honoured brethren will assume the responsibility of the college. Seeing that the Amoy youths are far-famed for their ability and faithfulness in study, and that they spread abroad in distances far and wide, who can say how great and valuable is the service this institution may render to the cause of Christ in China?

OUR MISSIONARY DISTRICTS.

MONGOLIA.

By the Rev. John Parker.

EASTERN names are always picturesque, and in many cases mislead the Western mind. When I tell you that the central station of our Mongol Mission is the "Sunny City," you will naturally picture to yourselves an eternally cloudless sky, fields of green, orchards of fruit trees, gardens of flowers, and other sights that delight the eye. Well, look for yourself! From the top of this hill, eight miles south-west of Chao-Yang (for that is the common name of our station) you get a bird's-eye view of the district. This spot is from 300 to 350 miles equi-distant from the two great southern cities of Pekin and Tientsin, and 250 miles north of the Great Wall of China, with the Manchurian boundary sixty-five miles to the east.

Before you is stretched a plain thirty miles by ten miles. On the west it is bounded by rugged hills. The eastern hills are still more abrupt, and made picturesque by an ancient pagoda topping the highest peak. At the foot is the Ta-ling River. To the north the hills change into round-topped hillocks, until farther north these again sink down into the undulation of the great plains, the home of the nomadic Mongols.

On the plain, one mile west of the eastern hills, is Chao-Yang, standing four-square. It is made conspicuous by the two large pagodas standing near the north and south gates. These, together with some dilapidated earthworks, are the last relics of the time when the Mongols held full sway here, and the hordes of Chinese were still south of the Great Wall.

The plain is almost treeless. It is unmarked by hedge-rows or even a fence, but is scored cross-wise by numerous tracks, mis-called roads. For eight months of the year it is desolate. The remaining four months it is made green with crops of millet and kaoliang. The hills are bare and treeless, while the frequent dust storms make the place not the pleasantest of abodes for Europeans.

The long, cold winter, when the thermometer registers fifteen and twenty degrees below zero, almost snowless, with piercing cold winds, makes the wearing of skin-lined garments a necessity. The poorer native wads his garments thick with cotton wool, and will sometimes wear two or even three of these garments on the top of each other, thinking more of warmth than appearances. While on the northern plains the Mongols wear a long loose robe of skins, very badly prepared, filthily dirty, and strong in perfume and animal life. Out on that northern plateau, many hundred feet above sea-level, such garments are needed most part of the year.

But the Mongol nation is doomed, and its adhesion to Buddhism is a great factor in its decline. They cannot stand against the flood of immigrant Chinese. Gradually their lands pass into the hands of these persistent, cunning, and industrious strangers. As they advance, Chinese magistrates usurp the places of the Mongol princes, and a paltry tribute grudgingly paid by the usurpers is the only claim the former lords of the soil have to the lands of their fathers. We have now to travel 100 miles north of Chao-Yang before we find pure Mongol communities living their pastoral life with their flocks, herds, and tents, slaves to the prince or chief of their clan.

There are forty-eight of these small chieftains governing their respective districts. They are the feudal lords of their respective clans, and hold the power of life and death. While, to mark their allegiance to the Emperor of China, they pay a yearly tribute, and a third of their number alternately spend three years in Pekin as hostages for the good conduct of their brother chiefs.

The Russians are making their power felt among the northern tribes, and it is a matter of time when the Mongol race will be absorbed by the northern and southern agressive races.

It was into this district that James Gilmour entered in the last period of his work some twenty-four years ago, a new and primitive field almost unvisited by a Christian teacher or European. He then marked out a large field for work, and on his plan, to a great extent, his successors have laboured. Chao-Yang, his favourite station, has its missionary residences, the beginning of a hospital, a school, and a church of over 100 members. Distant eighty-five miles S.W.W. is the town of Ta-tzu-kou (or the "Valley of the Small Pagoda"). Here these faithful converts witnessed for the truth through seven long years, and have been rewarded by seeing their numbers increased to nearly fifty believers, among whom is the first Mongol baptized in that district.

In 1892 we in Chao-Yang received an earnest invitation to a village fifty miles north. This is the seat of a Mongol prince. The people asked us to visit them that they might

hear our Gospel. This place was the fountainhead of the rebellion of 1891, in which thousands of Mongols were slaughtered and a racial hatred between Chinese and Mongols commenced, which even now is very bitter. Here the old Mongol prince (a great friend of Gilmour's, and whose invitation did much in deciding the latter to settle in that neighbourhood) was murdered.

We commenced work there under difficulties. We were suspected, the inquirers were threatened, and the teacher imprisoned. But patience and perseverance have lived down many of the difficulties, and now a small church of thirty-five members is the result.

But this place is but a stepping-stone to our northern work, where we are trying to reach the absolute Mongol population. Direct north of this, fifty miles distant, is the last Chinese settlement. It is called Hsia Wa, or "The Hollow." In this place we have worked, making it a centre from which to visit the scattered hamlets of the settled Mongols to the north and north-west. While the nomads of the north-east have also been made acquainted with the Gospel.

From Hsia Wa our line of work lies across the plains 120 miles north-west, crossing the Liao River which, flowing north-east, passes through Manchuria, and in that province taking a southerly course, empties itself into the Pechili Gulf. The population of the plain is sparse, and, though entirely Mongol, yet everywhere tent-life is giving way to a kind of dwelling of sticks covered with mud or dung, a step towards a more civilised abode.

Our most north-western boundary is a Mongol settlement, the residential place of a Mongol prince, called Wu Tan Cheng, 220 miles distant from Chao-Yang.

One interesting feature of these plains is a number of lakes of very brackish water, which appear to have no outlet, and which the natives affirm have a habit of mysteriously disappearing and reappearing in some other place.

Wu Tan Cheng is a new place, and is well situated for Mongol work. From this point we turn directly south. A journey of sixty miles brings us to the Chinese town of Hada or Chengte, a great trading centre of some 20,000 inhabitants. It has wide streets, and is a great mart for the wool and skins brought in by the Mongols from the plains. Here we have commenced a small work. It is a grand field, and as it lies only seventy miles north of our station at Ta-tzu-kou, it can be easily worked from there.

We have now walked round the outside boundary of our present field. Its only limitation consists in the scarcity of workers and the poverty of our means, for north and north-west lies a great tract of country untouched and untravelled.

After some years of waiting we have two Mongol-speaking workers, whose sphere lies in this northern country, while four other workers are engaged in the more southern stations among the Chinese.

The work has passed through many vicissitudes. Rebellion and a chronic state of unrest of the whole country, because of numerous banditti, has done much to make the progress of the work slow. But in 1898 every station and every department of the work—medical, evangelistic, colportage, and schoolwork—was flourishing. We there are on the fringe of the great movement towards Christianity which is so marked in Manchuria. There Christian work has seemed to receive a Pentecostal blessing. That it may still continue is our prayer, and we yet look hopefully and prayerfully to the time when the Lord's triumphs among the Mongol race shall be greater than any we have yet seen.

NEW RECRUITS.

MR. HENRY FOWLER, L.R.C.P. and S.E., F.P.S.G., &c., was born in London in 1864, and received his education for a commercial life at Norwich. It was while in the last year of his school days that he was converted. Entering

DR. HENRY FOWLER.

upon a business career his mind gradually became drawn towards the foreign field, and later the fixed purpose of his life was to become a medical missionary. In the meantime

his Christian activities found expression in Sunday-school and Bible-class work. During the week the continuity of the work was kept up by instructing his boys in drawing, painting, &c.

In Edinburgh, when his medical course was taken out, he connected himself with Morningside Congregational Church, then under the pastorate of the Rev. W. D. Mackenzie, M.A., now professor of theology in the Chicago University. Here for over four years Dr. Fowler was engaged in conducting a young ladies' Bible-class. As a set off to such pleasurable work he made acquaintance with slum life in connection with the Cowgate dispensary, acting then during the winter and summer sessions as superintendent of the morning Sunday-school, president of the C.E. Society, and during the last year of his academic life as convener of the Sunday evening service in the Magdalen Chapel.

On completing his medical and surgical courses, after having gained seven medals and prizes, Dr. Fowler was appointed by the Directors of the L.M.S. to take charge of the medical work at Hiao Kan. With a view to more useful service abroad he has since been employed in a hospital appointment, private practice, and in attendance at post-graduate classes, &c. He goes out from the Avenue Congregational Church, Southampton (Rev. A. D. Martin), where his dedication service has recently been held, and where his wife has been an active worker. Dr. and Mrs. Fowler sailed for China on October 23rd.

Miss Marian P. Stringfellow was born at Taunton in 1870, her parents being members of North Street Church. Whilst at boarding school in Leamington Miss Stringfellow joined the church at Spencer Street in that town. It was in 1887 that Miss Stringfellow first became interested in missionary work through hearing an address by the Rev. J. A. Lambert, of Rani Khet. Since 1889 Miss Stringfellow has been a member of the Robertson Street Church, Hastings (Rev. C. New), where she has been engaged in many forms of Christian activity. Miss Stringfellow has been appointed to work at Vizagapatam, South India, and expects to sail on November 3rd.

MISS STRINGFELLOW.

The Rev. Ernest Burnip, who has been appointed to Hiao Kan (Central China), was born at Newcastle in 1868. After an excellent scientific education in that city Mr. Burnip was for ten years in the service of a large firm of chemical, coal, and iron exporters, first at Newcastle and later in Liverpool, and thus gained an experience which will be of the greatest value to him in his efforts to appreciate the commercial life of China. He is profoundly convinced of the necessity for giving the Gospel to China, and believes that it alone can revitalise and uplift that great nation. After ten years of business life Mr. Burnip took the full course of training at Cheshunt College, the home of so many of our finest missionaries. Mr. Burnip is a member of Great George Street Church, Liverpool, and owes much to the earnest and inspiring ministry of the Rev. J. K. Nuttall; for some years Mr. Burnip has been a teacher in the Sunday-school connected with that church. Mr. Burnip sailed for China on October 23rd.

REV. E. BURNIP.

Miss Ruth Massey, M.B., Ch.B., was born in Openshaw, a busy manufacturing district of Manchester. She early became a member of the Congregational Church there, and, on returning home at the close of her school-life, took up work in connection with the Sunday-school and the Christian Endeavour Society, founding and supervising a junior department of the latter. From her earliest years Dr. Ruth Massey took a deep interest in missions, having been specially impressed with the work of the Baptist Mission on the Congo; and it was a great joy to her when the way opened for her to take a medical course at Edinburgh

in preparation for undertaking such work herself. On commencing her University course in 1893, she joined the Student Volunteer Missionary Union, and, as the years went on, took up special work in connection with it and with the British College Christian Union, thus filling her student-life with happy memories. She served on the Executive Committee of the S.V.M.U., and took part in the Students' Conferences at Curbar and Ripon; and in connection with

DR. RUTH MASSEY.

the Morningside Congregational Church, Edinburgh, took part in the Sunday-school, besides helping in the ward services at the Edinburgh Infirmary, and in work among the sick poor. Dr. Ruth Massey sails for China in the *Preussen* on November 6th, to undertake medical missionary work among women and children at Wuchang.

Miss Alice Mary Hawker, M.B., B.S., was born in Bellary, in 1870, and was educated at the School for the Daughters of Missionaries at Walthamstow and Sevenoaks. In 1887 she returned with her parents to Belgaum, and lived there for five years, teaching in the English Sunday-school and in the caste girls' schools in Belgaum and Shahapur. In 1892 Miss Hawker received a scholarship put into the hands of the Committee of Walthamstow Hall, for the training of an "old girl" as a medical missionary, and in consequence returned to England and studied medicine at the London School of Medicine for Women and the Royal Free Hospital. She took the degrees of M.B. and B.S. (London) at the end of 1897, and since then has studied several special branches of medicine, and was resident medical officer at Dr. Jane Walker's sanatorium for the open-air treatment of consumption at Denver, Norfolk, from October, 1898, to April, 1899. Miss Hawker is a member of the church at Park Chapel, Crouch End, and has occasionally taught in a mission Sunday-school connected with it. She has been appointed to work at Jiaganj, and sails for India on November 3rd.

DR. ALICE HAWKER.

A PALMY PLAIN.

By the Rev. John May, of Kawimbe.

CENTRAL AFRICA boasts of "many a palmy plain." The one I have in my mind's eye is a few miles south of Kawimbe, near the Stevenson Road, which connects Lakes Nyassa and Tanganyika. It is a large fertile plain, well watered, and dotted with trees. In some parts they grow in fine clusters, interspersed with graceful raphia palms. We generally speak of it as the Saisi Valley, for the River Saisi, rising in Mount Sunzu, flows through it into Lake Rukwa, in German East Africa.

Numerous villages are scattered about, the total population of which must reach some thousands, who are under two head chiefs, Kera and Penza. Last year Dr. Mather was hoping to build schools in the principal villages, but his plans were frustrated by death. However, he had so interested some of the Kawimbe people in what he proposed to do that a year ago they brought voluntary offerings in kind to help in the work.

In September, Kiololoka, one of our head teachers, asked permission to go on an evangelistic tour in the Saisi Valley, a request which we readily granted. He visited upwards of twenty villages, and was gratified at the hearing given to his message. This was the first step towards an extension anticipated by previous missionaries. Week by week preaching was carried on by our Christian teachers. After an interval during which the work was interrupted by a collision between Kera and officials of the British South Africa Company, I made a tour in the Valley at the end of

last January, visiting chiefs, preaching, and holding children's services.

No obstacles were placed in the way of our building schools in the larger villages, and besides the continuation of the weekly evangelistic work, the direct outcome of my visit was the starting of a school at Kafola's village, within easy reach of Kawimbe. Several boys and girls were living there who had previously attended the school at Ng'ondo, on the Society's land. It seemed a pity that what they had previously learnt should be forgotten. Here were the materials at hand ready to be organised into a school.

We chose the brightest scholar as chief teacher, and three younger boys to help him. A Kawimbe teacher was sent to give them a start. When my wife and I paid a visit to the Valley two months later, we were surprised at the progress made.

As the children used to gather in two small native huts, we held out the hope of having a good schoolhouse built in the dry season. That hope is now being realised. My heart was filled with gratitude and rejoicing when last week I saw the first school being erected in the Saisi Valley. We call it Kafola's school, from the name of the chief.

What gives us much satisfaction is the fact that the children of the school, the people of the village, and some from two adjacent villages, are voluntarily helping in its erection. The adults bring poles and palm branches, and the children prepare long strips of bark for lashing the poles together, or help the builder in any way they can. Moreover, the gifts of the people here amount to about £3, taking the form of fowls and wheat, spears, axes, arrows, and hoes; bracelets, beads, calico, and silver. Thus the school will be built largely by native contributions and voluntary labour.

Speaking now of Kawimbe, it is a great joy to us to see the work of previous missionaries bearing fruit. The recent baptism of Maliwanda, a school teacher and blacksmith, gives evidence of this. He was taught his trade by Mr. Carson, and is a good workman. Afterwards he came under Dr. Mather's influence, and has been a regular attendant at the Inquirers' class. We had noticed his earnestness, and were not surprised when he told us of his wish to follow Jesus and to be baptized. His friend Nyangye, also a blacksmith, has confessed his love to Jesus and his desire to be baptized. As a proof of his sincerity, he has given up the idea of marrying the young girl who was betrothed to him as his second wife, and resolves to keep to his first wife alone. It was a severe test, but he has been enabled to make the sacrifice for Christ's sake.

This is the day of small things in our Mission. We are sowing, as well as reaping a little of what others have sown in days gone by.

In the Free Church of Scotland Mission, on the western side of Lake Nyassa, the missionaries are having a veritable harvest home. In a letter we have just received from Dr. Laws, the veteran missionary at Livingstonia, he writes:

"There is yet much land to be possessed, and if Christ's Church do not do this, then the devil will but get it the more firmly in his grasp. You will rejoice with us when I tell you of the ingathering we have had in Ngoniland. On Saturday, May 6th, 309 adults were baptized, and on Sabbath 148 children; while (including Europeans) 672 sat down at the Lord's Table. What a change! There are 1,700 catechumens, and how to care for all with our present staff is a question we can hardly answer."

We, too, hope for like ingatherings in days to come. Imagination, illumined by faith, sees in the future an abundant harvest in the regions of Tanganyika such as our brethren near Nyassa are now reaping. We pray for great things, and we have Christ's assurance that greater works than His shall we do, because He has gone to the Father.

All power is given to Christ in heaven and in Africa, *therefore* Livingstone went forth to proclaim good tidings to the benighted Africans, and to set at liberty the slaves. *Therefore* it is laid upon us to carry forward his work.

Slavery hardly exists now in any part of British Central Africa; but how few of the slaves of sin and Satan have yet been liberated. We are proud and thankful that Livingstone was a missionary of our beloved Society. But if we are not willing to go forward in the work he initiated, we shall have cause to blush for very shame when we hear his name mentioned. Are we entering into his dying prayer for Africa?

Our Mission has attained its majority, but it has now fewer male missionaries in the field than when it was originated!

Ought this to be? Are there no men with the spirit of the noble band of pioneers who started from the East Coast to reach the shores of Tanganyika? Are there none willing to *find their lives* in Central Africa? Yea, verily; and a glorious work awaits them!

A large part of the Awemba country is waiting for us to begin work amongst its numerous tribes. Already a Roman Catholic Mission is working in another part. Shall we not seize the favourable opportunity? Surely "the set time is come."

Our Directors are anxious to extend the Mission westward towards Lake Mweru and south-west towards Lake Bangweolo, where the heart of Livingstone lies buried. (Could his heart be elsewhere than in Africa?)

We who are working here, longing to reach the multitudes of Awemba who have never heard of the love of Jesus, are praying without ceasing, and looking to God to move the hearts of men and women at home to offer themselves for this great work, and to stir the churches to give cheerfully for their equipment and support. We have no fear as to the result.

"In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me.
As He died to make men holy, let us die to make them free,
For God is marching on!"

GOOD TIDINGS FROM PHALAPYE.

BY THE REV. H. WILLIAMS.

MR. RICHARDSON'S visit to this station for the purpose of examining the Bamangwato schools is over. He was with us twelve days, so that he will not be able to complain of not having seen Phalapye from one end of the town to the other. When he arrived, the whole of the regiments were out of town. Khama had received permission to see his son Sekgomi and followers to a point as near as possible to the place appointed them by the Government at the chief's request. The result was that very few young men were in the schools. I feared, too, that Mr. Richardson would not even see Khama. Fortunately, all the regiments returned before the school examination was over. The chief came to the mission-house to greet us, and I then asked him if he would convene a meeting of the tribe for the purpose of seeing and hearing the newly-appointed principal for the intended Institution. I also suggested that we should make it an occasion for putting fresh life into our educational work. To both these suggestions he readily assented, and then I went a step farther. I hinted at the advisability of making every man in the tribe give a certain quantity of corn, when there is a harvest, even if his children were not taught—a sort of a school board rate. We did not get quite as far as that, though when the prosperous days come round again I think we might institute something of the kind.

On the morning that Mr. Richardson was to leave we had an immense meeting in the kgotla. There were more than 3,500 people present, the biggest meeting I have ever seen among the Bechuana convened for such a purpose. Mr. Richardson, labouring under the disadvantage of an "interrupter," as he calls it, told the people what he had seen and what he hoped to see the next time he came to examine the schools.

After this I spoke to the people and told them that I had just heard from Mr. Thompson that the Directors had agreed to the request of their chief that the Bamangwato should have TWO missionaries besides the lady school teacher. Would they as a tribe send a message home to the Directors expressing their appreciation of what had been done? There was an immediate show of hands, and then Khama, speaking for the nation, said: "Will *monare* tell the 'fathers' (*i.e.* the Directors) that we are glad to have a second teacher, and thank them for appointing him?" He then introduced the subject of schools and school fees. "We have now," he said, "six schools (*i.e.*, besides the large central building). We have another not quite finished, but I see it is not enough. We must have more, and I am coming round with the teacher to fix on sites." Then he said: "If children go to school they must have teachers, and teachers ought to be paid. For the future every child sent to these schools must be paid for in corn, if you have not money." With a greeting to Mr. Richardson, the meeting broke up.

On the following Friday the chief and I rode all over the town, and selected seven more sites. When the buildings are up we shall have fourteen, and the central school as well. The buildings answer admirably. They are simply poles laced together and a roof of thatch, but they have two great advantages—plenty of light and a constant stream of fresh air. At the time Mr. Richardson was here, only four out of those already erected had children. The others were empty, as the people had not returned from the gardens. All are now in full swing, as the people have come in. The crying want, however, is teachers. I could do with twenty immediately. Next Sunday I intend to make it a church matter and call for volunteers.

Last Sunday being the first Sunday in the month, I read the Directors' letter to the church. A show of hands was made as an expression of gratitude at having a second missionary sent to live among them, and then our oldest deacon got on his feet and bade me in the name of the church send to the Directors its greetings and express the satisfaction felt at what had been done.

Your letter asked for three things: more spiritual effort, more young men coming forward to offer themselves for Christian services, and an increase in native subscriptions. We took these important matters in turn, and there at the Lord's Table the Bamangwato Church pledged itself that as far as possible, with God's help, they would endeavour to forward the wishes of the Directors.

Of our work generally, I can honestly say there is everything to encourage. I only wish that the return of my colleague were nearer. The Sunday-schools are increasing by leaps and bounds. Last Sunday week the kgotla school, which my wife looks after, had forty classes, with a total number of 1,170 scholars. The other schools brought up the number to over 1,600. The preachers' class has a membership of nearly 100, and every Sunday some sixty of these are preaching in different parts of the town and outside villages. For both these departments we have a preparation day, and hence the Sunday-schools have the same lesson, and the native preachers the same message. As nearly all the people are in from the gardens, the large church on the hill is, as always at this time of the year, full on Sundays.

Our annual festival took place on the first Sunday in August. From almost summer days we had a reminder that the cold months were not over. A cold, biting wind on Sunday morning made us much afraid that the big day of the year would be a record of failure. The gathering of the Sunday-schools in the chief's kgotla was small. The church had been decorated, and a large text, "Praise God," done on calico with native corn, was hung in a prominent position, and formed the subject of the address. The church, in spite of the cold wind, was crammed. In the afternoon fifty-six new members were admitted to church fellowship, the majority of them coming from our outside stations.

MILNE BAY AND FIFE BAY.

By the Rev. R. Wardlaw Thompson.

MILNE BAY is a deep inlet about twenty miles east of Samarai, the eastern side of which is a long narrow promontory forming the extreme point of the mainland of New Guinea. The Society's New Guinea Mission ends at East Cape. A glance at the map will show that there is land for some distance beyond the Cape in clusters of islands, which were probably at some far bygone time part of the mainland. These islands are the sphere of the Wesleyan New Guinea Mission, and we were very sorry we could not go on to see the good work which is being done in them. Mr. Abel has eleven out-stations on the shore of Milne Bay. Five of these are in the care of New Guinea teachers, the other six being worked by Samoans. It was not possible for us to see all these out-stations in the time at our disposal, so we decided to go to one of the New Guinea stations, and one of those where the Samoans are at work.

At 5.45 a.m. the steamer was under weigh, and we were on deck to see all we could. In the pleasant morning air, and just before sunrise, we steamed out of the bay, and then passed along the narrow winding channel of China Straits. At the eastern end of the straits the bay begins, and we turned sharp round to the left that we might go up its west side. Some day, and before many years are over, those beautiful hillsides on the west side of the bay will be dotted with the bungalows of European settlers, and the land will be brought under varied cultivation. When we were there they were all clothed with virgin forest of giant trees, save where small patches had been cleared by the natives for their gardens. The hills on the west side of the bay are much loftier than those on the east, and as we steamed along the shore we saw from time to time the silvery gleam of some splendid waterfalls among the deep green of the forest. The shores of the bay are densely populated, the people employing themselves in fishing or in collecting indiarubber for the traders.

Our destination was Waga Waga, a village about half way up the west shore. When we arrived within two or three miles of it we saw canoes coming swiftly down from the head of the bay, and others shooting out from the shore. They all assembled, and then came out to meet us. There were eighteen of them, all large war canoes, from forty to fifty feet long, manned by sixteen to twenty paddlers, besides those who were sitting at the bow and the stern. Every boat was beautifully decorated at each end with elaborately-carved posts, from which were suspended strings of white shells and tufts of grass, &c. The men were got up in all their finery of war paint. Some had bright feathers stuck into their mops of hair. Many had long nose-ornaments of bone thrust through the cartilage at the base of the nose, and looking like a very elaborately-waxed white moustache. Some had their faces grotesquely painted in stripes or bars of black and white. They were a very wild-looking set, and very much excited, but they had assembled to do us honour, and very effectively they did it. The whole of the canoes advanced in a line until they crossed the bow of the *John Williams*. Here they paused for a moment, and then, dividing into two companies, paddled swiftly down on each side of the ship and met again at the stern. Then they formed into two lines and waited for the ship's boat, in which we were to go ashore.

ON THE SHORE, KWATO.

Our South Sea sailors entered into the excitement of the demonstration most thoroughly, and, pulling their very best, made our boat travel at a tremendous pace. The paddlers yelled and shouted as they kept up with us, and we all shot into the little bay at Waga Waga in astonishing style.

We found that Biga, the native teacher, was acting as admiral of the fleet and giving directions to all his flotilla. On his own canoe he had rigged up a flag with "L.M.S." in bold letters. We landed close to his house, which we found most profusely and tastefully decorated with variegated croton leaves and the flowers of the scarlet hybiscus. A pile of young cocoanuts was on the verandah for our refreshment, and proved most acceptable. Biga is one of the first set of students trained by Dr. Lawes at Port Moresby, and has turned out a hard-working and reliable man who seems to have acquired a great and wholesome influence among the wild people around him. There

were only five at the time of our visit whose Christian faith and character were sufficiently tested to admit of their reception into the church, but a large number seemed to be under Christian instruction. About 400 assembled for a meeting under the shade of some fine trees in front of the teacher's house, some of them having come from the stations at the head of the bay. We gave those who could read an opportunity of showing their accomplishments, and each said a few words of thanks and of exhortation to those who had exerted themselves so much to give us a welcome. We had to be merciful in this respect, however, for even the were of concrete. The island is a small one, and is used for plantations. Most of the members of the congregation reside on the mainland, about half a mile away. The other Samoan teachers and a large number of their people met us at Killerton. We found that the teacher had erected a bower of poles and mats, beautifully decorated with croton leaves and flowers, and carpeted with mats, to shield us from the sun when the people assembled for a meeting. Being Samoans, the teachers of this district encouraged their people to carry out the South Sea practice of bringing presents to the visitors. We were quite unprepared for this

NATIVE CANOE, WITH TEACHER, SUAU.

excitement of our visit was not sufficient to overcome the drowsiness which overpowered many of our auditors after they had been quietly seated for a little while.

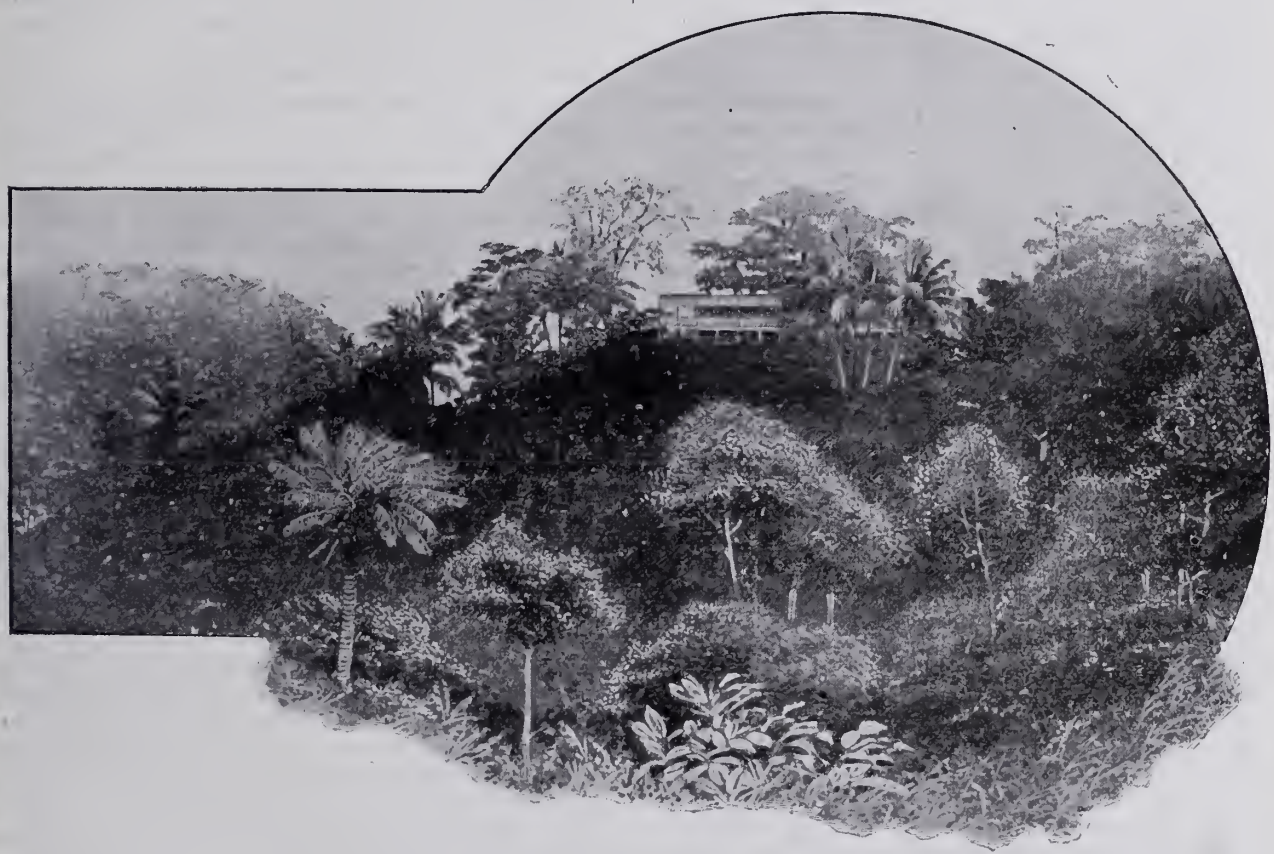
Killerton Island, about ten miles off on the opposite side of the bay, was our next place of call. This was one of the earliest homes of the Mission at the east end of New Guinea, and has been occupied long enough to have a little cluster of graves of South Sea teachers and their wives who have died at their posts. It is now occupied by a Samoan of considerable ability, who has built himself a very good whale boat, and, at the time of our visit, was engaged in the erection of a new mission-house, the walls of which kindness, and it took us completely by surprise. We returned to the vessel laden with curios, such as arm shells, necklaces, native spatulas for lime, and stone axe-heads. In addition the people loaded our boat with bananas, yams, and other native food. The chief of Killerton Island is himself a teacher, and has charge of one of the stations at the head of Milne Bay, and the people all round the bay are now more or less under Christian influence, though only a small number have as yet given evidence of change of heart and life.

We spent a couple of hours at Killerton, then bade our friends farewell, and steamed off to Samarai again, it being

absolutely necessary that we should get through China Straits by daylight, because there are no lighthouses, or beacons, or buoys as yet on that coast.

Next morning we were to start early again on our way to the West to get to Mr. Schlencker's station in Fife Bay in the afternoon. Alas! when morning came we found a change of weather. On a railway journey the weather only affects the comfort of the passenger. As long as the train keeps to the rails it can go on just as well in rain as in sunshine, but it is not quite so easy for a steamer to go ahead in narrow waters, with many islands and rocks, and no beacons, unless the weather is clear enough to see the course. We awoke to find the mountains all hidden by clouds and a thick mist of rain on the islands and the sea. Our good friend, Captain Hore, was troubled. He had his beloved ship to think of, and he had to consider the safety and comfort of the Deputation. What was to be done? We held a council of war about 6 a.m., and decided to move on in the hope that the weather might improve. Alas! it was a vain hope. We crawled on, and passed the north side of Kwato, without seeing more than a hazy outline of the island. After we had gone about five miles the mist became so dense that the Captain decided to anchor. We waited four hours at anchor, and then were able to crawl on again, because the weather improved somewhat. At last, about 3.30 p.m., when we were only about twelve miles from our destination, and were passing the end of Suau Island, we came to the conclusion that we had better anchor for the night.

Suau, or Stacey, Island was for several years, in the early days of the Mission, the only station in the eastern part of New Guinea. Here Mr. Chalmers settled at the end of 1877, and here his brave wife, the first Mrs. Chalmers,



THE MISSION HOUSE, KWATO.

endured weeks at a time of solitary life among people who, at that time, were notorious and treacherous savages, while her husband was pursuing his missionary explorations and trying to settle teachers at various points on the coast. After some months her health entirely broke down, and she had to be taken to Sydney, where she died on February 20th, 1879. The last European missionary who lived at Suau was Mr. Walker, who went there in 1889, and removed to Kwato in 1891. The island is not large, and has not many inhabitants, but it is close to the mainland, and there are many villages with a large population in the neighbour-

hood of South Cape which can be easily reached by the teacher.

As soon as the steamer was seen rounding the point into the bay between the island and the shore there was evident excitement at the station. Presently a small canoe came off with five people in it, and paddled out in a drenching shower. When the rain ceased we entered our own boat and went shorewards. Greetings were shouted between boat and canoe, which were quite unintelligible to either side, except the one word, *John Williams*. As soon as they were sure it was the missionary ship they paddled back as fast as they could to prepare for our coming. Then followed an interesting and provoking pantomime. New Guinea must have had a tower of Babel of its own, for the multiplicity of languages and dialects along the coast is most provoking. Unfortunately, the South Sea Island teachers come, some from the Loyalty Islands, some from Samoa, some from the Hervey Islands, and Raiatea, and Rurutu, some from Niué. None of them can speak English, and, of course, the missionaries who have been in the South Seas only know the language of those among whom they have been labouring. Consequently, sometimes it is exceedingly difficult for teachers and missionaries to have any communication with each other. It was so in our case; Mr. Pearse's district begins only about sixty miles to the west of Suau, but the Keapara language is so unlike the Suau that he could neither understand nor be understood by the people. To make matters worse, the teacher at Suau was a Niuéan, while Mr. Pearse, when he was in the South Seas, laboured in Raiatea. Fortunately, Ikihere, the teacher, was a smart, capable fellow, and the languages of the Eastern Pacific are near enough to each other to allow of some communication with care. Mr. Pearse spoke Tahitian very slowly and carefully. Ikihere listened attentively and intelligently; his wife knew some Samoan, which Mr. King could speak, and thus, after a little while, we managed to get along, though in a roundabout and halting fashion. Before we had been long on the island canoes began to arrive from the mainland, and soon we had the chapel crowded for a meeting. I spoke as simply as I could about the reasons for our visit, and what the Gospel could do. Mr. Pearse translated what I said as clearly as he could to Ikihere, and Ikihere rendered as much as he understood into the Suau language for the benefit of the people!

The good folks had been looking out for us for some days, having somehow got the idea that we should probably spend the previous Sunday with them, and a large congregation had assembled on that day to meet us. It would have been a bitter disappointment if we had passed by out of sight on the other side of the island, as we certainly should have done had the day been fine. We were very glad afterwards that we had called, for we found that the people of Suau and the neighbouring villages had been for some time under discipline in the Mission. The little church had been disbanded a couple of years before on account of serious moral failings among the members, and the teacher had been changed. There had since been a great improvement, and there was a desire among the people to be recognised afresh. If we had gone past them it would have seemed as if we had done so to mark our continued disapproval, and they would have been greatly discouraged.

The next morning dawned bright and beautiful, and we were off betimes. By 8 a.m. we were at the entrance of Fife Bay, and as we steamed in we saw before us, coming from the opposite direction, the Government steamer *Merrie England*. She was on her way round to the north coast with the Governor, Sir William MacGregor, on board. He had been on the look out for the *John Williams* for a couple of days, and the bad weather of the previous day thus proved to have been a most providential means of hindering us. We now had an opportunity of serious talk which we might not otherwise have had, and which was of great importance to us. Sir William has been a splendid Governor for such a country, and has done a great work as an explorer and also as a wise administrator. He was always planning and striving to promote the interests of the natives whom he had to govern. He was convinced that missionary work was one of the most effective means to improve the natives, so he had sought an interview with us to urge the Society to push on and open new work among the wild tribes on the Mai Kasa River in the far West, and also in the interior of the country. A considerable part of the day was spent in Sir William's company, for after we had seen him on board the *Merrie England*, he followed us ashore and had lunch at Mr. Schlencker's, and always he kept the important question before us, and urged us to plead with the friends of the Society to undertake the work without delay.

Mr. Schlencker's station is quite a new one. The old eastern or Suau district was far too extensive to be cared for from one centre as soon as the Mission began to take root among the people. It was therefore divided into two; Mr. Abel has charge of the eastern half, and the remainder is entrusted to the care of Mr. Schlencker. His parish extends for about sixty miles along the coast, with the country at the back, and, so far as he can estimate after visiting a very large number of villages, the population numbers fully 10,000. As we looked at the hills rising one behind the other, and realised that there were no roads and no means of land conveyance, and as we felt the sweltering heat, we thought we could form some idea of the magnitude of the task which a missionary in such a district undertakes. The ten native teachers who are settled at various points on the coast had come to meet us, Ikihere having accompanied us from Suau in the *John Williams*, and we had a long talk with them about their work, learning something of their difficulties, their isolation and distance from help in time of need, their need of sympathy and instruction and stimulus.

Then we united together in the Lord's Supper before we separated.

Fife Bay is a picturesque and beautiful harbour, bounded by fine hills and studded with islets, which are covered with trees and girdled with beaches of silver sand. The mission-house is erected on a spur of the hills which projects out from the rest, near the head of the bay. The house is fully 100 feet above the sea, and has a charming view right over the harbour. There is no native village near the mission-house, and the only neighbours and companions the missionary has are the native teacher and his wife, who live at the foot of the hill, and the boys whom he has under training.

MISSIONARY STUDY CLASS.

SUBJECT: "MISSIONS SINCE THE REFORMATION."

II.—Missions and Missionaries of the Seventeenth Century.

CHAPTER IV. of the text-book brings out very clearly the way in which the call to missionary work came through the conquest or colonisation of foreign lands. During the preceding sixteen centuries the Church had been either ignorant of or completely isolated from the heathen countries of the world. As soon as they are brought within the range of her vision she recognises (or it would be more correct to say a few faithful souls within her recognise) her responsibility to send the Gospel to them. In the well-known words of Livingstone, "where the geographer ends, the missionary begins."

It was in this way that our own earliest missionaries went out to North America. In 1588 Sir Walter Raleigh gave £100 for the purpose of spreading Christianity among the natives in the colony of Virginia, and in most of the charters granted to new colonies during this and the following century will be found a clause concerning the propagation of the Christian faith. The sailing of the Pilgrim Fathers in 1620 led to a certain amount of missionary work on the part of the pastors of the New England Settlements, and, what was more important, led to the going out of the saintly John Eliot in 1631. (Some account of Eliot's work should be read, such as may be found in most books of missionary biography. There is a good account of him in Charlotte Yonge's *Pioneers and Founders.*)

It is interesting to notice Cromwell's ambitious scheme for founding a great college to train men for the work of foreign missions. The college was to be governed by seven directors and four secretaries, all paid by the State, and the world was mapped out into four great "mission-provinces" for purposes of evangelisation. Of greater practical effect was the colonisation of Pennsylvania by the Quaker William Penn, and the formation of the Society for the Promotion of Christian Knowledge (the first of the great missionary societies) two years before the close of the century.

Meanwhile, before the seventeenth century was many years old, some of the continental Protestants had wakened to a sense of their responsibility. As early as 1612 a Dutch professor had founded a college for the training of missionaries, and the East Indian Training Association declared one of its objects to be the planting of the reformed faith in the countries subject to the Dutch. Under their rule the island of Ceylon became nominally a Christian island, the number of native Christians being set down at nearly half a million. An equal success met their efforts in Java and other parts of the Dutch East Indies. But the profession of Christianity on the part of the natives seems to have been in the great majority of cases only nominal. Anyone who could repeat the Ten Commandments and the Lord's Prayer was baptized, and as Government protection was only extended to Christians it is not surprising to hear that thousands asked for baptism. In the course of a very few years one preacher alone baptized 30,000. The convocation at Amsterdam, however, justly declared them to be "Christiani sine Christo"—Christians without Christ.

Germany and Austria, though they sent out no mission, gave birth to two of the finest missionary spirits of any age, Peter Heyling and Baron von Welz. (See Stevenson's *Dawn of the Modern Mission.*)

Special interest attaches to England's first attempts to win India for Christ, but of such attempts in the seventeenth century little can be recorded. Several of the chaplains who were sent out to minister to the soldiers and traders interested themselves in the conversion of the natives, but beyond this no effort seems to have been made to spread the knowledge of Christ, while the scandalous lives of many of the English were not likely to recommend Western religion to the native mind. At the end of the seventeenth century the conversion of India seemed further off than it was in the third century, when Christian settlements existed in Malabar.

References.—Chap. iv. of the text-book; chap. ii. of Warneck's *History;* chaps. iv. and v. of Smith's *Conversion of India;* chap. i. of Stevenson's *Dawn of the Modern Mission.* Several chapters of Seeley's *Expansion of England* may be read with advantage in this connection.

Questions for Consideration:—

1. *In what respects is the missionary prospect of the seventeenth century brighter than that of the sixteenth?*
2. *What is the verdict of history upon "wholesale" or "political" conversions?*
3. *In the story of Heyling and von Welz what argument do you find in favour of missionary societies as opposed to individual missions?*
4. *How did the East India Company prepare the way for the missionary societies?*

THE subject for next month is "The Eighteenth Century up to Carey." (Text-book, chap. iv., pages 54—61, and chap. v.; Warneck, chap. iii.; Stevenson's *Dawn of the Modern Mission*, chaps. ii., iii., iv.)

NOTE.—We have secured from the publishers a few copies of Warneck's *History of Protestant Missions*, on special terms. They may be had from the Book Saloon, price 2s. net; post free, 2s. 3d.

PERSONAL NOTES.

CHINA.—Miss Halley reached Shanghai on August 15th, on her return from a holiday in Brisbane.—The new West China Tract Society promises to be a great success.—On Sunday, August 27th, a fairly large congregation of native Christians attended the morning service in the compound chapel at Shanghai, when his colleagues and friends had the signal pleasure of congratulating the Rev. W. Muirhead, D.D, upon the completion of his fifty-second year of service in China. His veteran and enthusiastic friend, Dr. Edkins, voiced the feelings of Dr. Muirhead's colleagues and congregation.—Dr. Ernest Peake and Mr. A. L. Greig proposed to start for Yo-chou (Hunan) in October, and to make for one of the stations further south in the spring.

AFRICA.—It is rumoured that within five years Kuruman may be connected with Kimberley by railway.—The Rev. A. E. Jennings is able to report some improvement in the work at Barkly. "We are," he writes, "having the help of God's Spirit, and four or five persons have lately come out for Christ, and are so far standing very well. But this is, I hope, merely the beginning of the blessing of God upon Barkly. Pray for us and for our new converts."—From Molepolole, too, the Rev. A. J. Wookey reports a spirit of earnestness and inquiry, and there have been a large number of candidates for admission to the church.—The Rev. Bevan and Mrs. Wookey have arrived at the Cape from Australia.

SOUTH SEAS.—The Rev. S. M. Creagh finds that in the islands of Uvea and Lifu a very large proportion of the young men, the cream of the population, have gone off to Noumea and other parts of New Caledonia to spend their strength in aggrandising the white man. He fears that if this craze for emigration continues the islands will in time be decimated and the people demoralised.—Miss Moore and Mr. and Mrs. Barradale have reached Apia.

NEW GUINEA.—The Rev. J. and Mrs. Chalmers were intending to return from Sydney to New Guinea before the end of September.—When the natives at Mailu heard from the Rev. C. J. Cribb that the breakdown of his health would necessitate his leaving the Mission, one said, "We are upset"; another said, "No missionary"; and their faces were blank. Their prayers and addresses had previously been almost filled with the fact that though for a long time other places had been blessed, they had had no missionary.—The Rev. E. Pryce Jones reached Port Moresby at the end of July, and was waiting for the *Olive Branch*.

FROM THE SECRETARY OF THE WATCHERS' BAND.

THE Conference of the Yorkshire W.B. Secretaries held lately in Bradford was a great success. The proceedings commenced with a prayer-meeting, in which many took part. Then followed a very helpful and inspiring address by the Rev. Hugh Wallace on "On What Does the True Success of the Watchers' Band Depend?" Short addresses were also given by missionaries and local ministers, and then discussion ensued. Forty-four churches sent representatives, and many of these spoke of both difficulties and encouragements in the work. A large number of Branch secretaries who were unable to be present had sent in brief reports to the General District Secretary, Rev. W. A. Elliott, and these were read. After tea and a social hour, a public meeting was held, at which the Rev. Dr. Simon, of United College, and others gave addresses.

THE anniversary meetings of the L.M.S. in Sheffield last month began with an "At Home," given by Mr. and Mrs. Wycliffe Wilson in the interests of the Watchers' Band. Two-thirds of the members of Branches in the district, with all the ministers and secretaries, were invited, and nearly 200 were present. At five o'clock a meeting was held, at which the missionaries of the deputation gave short addresses on the need and value of prayer and knowledge. The Watchers present felt their words to be most helpful. Representatives of three of the five churches in the district who have no W.B. Branch were present, and took away literature, and it is hoped that the two-fold object of the gathering—the extension of the influence of the Band and the increase of zeal in the Watchers—may be realised in large measure.

IT is always a help to hear that our Watchers' Band is so much valued by our workers abroad. Here are two extracts culled from recent letters:—"Oh, that all the members of our churches would realise what a help the knowledge that friends in England are uniting on a certain day to pray for one is. That Wednesday is always a red-letter day to me, and it seems quite different from other days." "I do not know what we should have done in the Betsileo country during the dark and stormy time through which we have passed if it had not been for the thought that such a large band of Watchers were supporting us by their prayers. It has been a greater source of strength to us than any words of mine can express."

MAY I remind the women Watchers in London of our first gathering to be held in the Mission House, on Wednesday, November 18th? From 3 to 3.45 we shall have prayer together, then a little friendly intercourse over a cup of tea. Lady missionaries who may be in town will be present, and, as far as possible, the last news from the mission-field will be given.

NEW BRANCHES.

Branch.	*Church.*	*Secretary.*
Richmond (Surrey) ...	St. Paul's... ...	Miss Bertha Moore.
Hackney	Adelphi	Mr. F. Eldred.
Weymouth	Hope	Miss Daisy Wallis.
Oxford...	Cowley Road ...	Miss M. Underhill.
Cranbrook	— ...	Miss Evenden.
Sevenoaks	Walthamstow Hall	Miss W. Bulloch.

JESSIE M. BALGARNIE.

Notice to the CHRONICLE'S *"Own Correspondents."—The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the* CHRONICLE. *Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.*

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

INDIA.

HOW INDIA IS TO BE WON.

MISS CHRISTLIEB expresses the conviction of many who are anxiously studying the problem of India's future when she writes: "Slowly there is dawning upon us the enormous importance of training our native agents. As our Lord made it a chief part of His work to train the Twelve, so I verily believe every missionary should make the training of his helpers his first and chief work, especially in India, where, do what we will, we cannot become a Hindu to the Hindus and where the teaching of the people must largely be done through natives themselves. If they are spiritually minded, the light that is in them must compel the darkness to flee. The earnest zeal and piety of the missionary often fails to reach the people, through his foreign ways and lack of touch with them. But our native agents are in close touch with the heathen and can reach them so much better than we can. If they lack spiritual zeal, as they so often do, it is for the missionary to inspire and quicken them; then when they are once aflame the fire will spread to the people."

TO WHAT WILL THIS GROW?

THE Rev. G. H. Macfarlane writes from Cuddapah: "Our work continues to grow in volume in a way we cannot hinder. In the Proddatur and Jammulamadugu Taluks there are not now many Mala communities which have not put themselves under Christian instruction. A movement is also beginning amongst some of the lower castes of Sudras, several communities of which wish to be taught. If this movement spreads there is no saying to what it will grow; but it is what we ought to expect and be prepared for. I believe that the conscience and intelligence of our Christian community is advancing, as well as its numbers; and yet progress is necessarily slow; enclosed as our people are in a net-work of heathen influences and associations, growth in grace and in all that belongs to Christian life cannot be sudden or speedy."

THE INFLUENCE OF SCHOOL.

MISS BROWN sends an encouraging account of work at the Girls' School, Vepery: "The school has nearly doubled in numbers, and the order and discipline are good. The other day I had a nice little letter from one of the girls who left school last year and who is now married to a native doctor. She says she never forgets what she learned at the school; before lighting the lamp at night, when it is the custom to repeat a short prayer to an idol, she repeats the Lord's Prayer. Who can tell the far-reaching influence of these girls' schools on Hindu homes?" Owing to the lapse of several subscriptions from churches in England, Miss Brown has been seriously contemplating the closing of the school. We hope new friends will be found to enable this good work to continue.

SOUTH SEAS.

THE TRIUMPH OF THE CROSS.

MISS FFRENCH sends a most interesting account of her recent tour through the North-West out-stations of Samoa. We hope to publish extracts from Miss Ffrench's report in a future issue; meanwhile, the last paragraph of her letter will be read with interest: "I am very grateful for the privilege of having seen the work going on in our out-stations. My heart has glowed within me again and again to see these Islanders as they are, civilised, law-abiding, living in peaceful and brotherly relations with all around, sending their children to school, worshipping in churches—the work of their own hands—loving and honouring Christ and living after His example as nearly as they know how. What victories have been won here through the power of Christ! And the instruments in these triumphs have been our faithful Samoan teachers, who, not content with their own salvation, have taken their lives in their hands and have taught the 'old, old story,' and lived out its teaching among men as benighted as they themselves once were, with these glorious results."

PRACTICAL SYMPATHY.

WE take the following interesting paragraph from the Australasian edition of the CHRONICLE:—"Ladies in Sydney interested in the work of the L. M. S. have just given a very practical proof of the sympathy they feel for their sisters in the field. It is not often that our missionaries are called upon to suffer the spoiling of their goods, but when Mataafa's bands of warriors were in possession of the forest lands at the back of Apia the High

School at Papauta was at their mercy, and, contrary to all the traditions of the Samoan group since the introduction of Christianity, lawless men, heated by victorious war, entered the premises and helped themselves to such things as they desired to possess. The ninety young women who had been in residence had fled to Malua with Miss French and Miss Joliffe, the two lady missionaries who are in charge of Papauta. With the exception of personal clothing, everything had been left behind at the school, and the marauders appropriated or destroyed curtains, table linen, bedding, and other things. The letters of the missionaries describing the ruined condition of their school premises, of which they had been so justly proud, breathed a spirit of calm Christian heroism, which touched the heart of all who read their words. The news came to Sydney first, and so promptly did Mr. Pratt take up the matter, and so ready was the response of the ladies in New South Wales, that the first available vessel leaving for Samoa took well-stocked cases of goods, for which the ladies had subscribed more than £50, to replace what had been looted and destroyed. This practical sympathy will be much appreciated, not only by the English ladies, but by their pupils and by the people of Samoa and the Society. The readers of these words in all the other colonies will echo our hearty 'Well done!' to the Sydney ladies. Many in the other colonies would have helped, but those to whom the news first came were quite equal to the emergency. We hope soon to hear that Papauta is looking as bright and orderly as ever, and that the good work so rudely interrupted is again in full swing."

THE MONTHLY PRAYER-MEETING.

THE next Monthly Prayer-Meeting will be held on MONDAY, NOVEMBER 6th, at 3.30 p.m. The Rev. W. B. Selbie, M.A., of Highgate, will preside. Latest information from the mission-field will be given. The attendance at the Prayer-Meeting last month was distinctly encouraging, but there is still room for improvement.

WEEK OF SPECIAL PRAYER.

THE week of Special Prayer, Thanksgiving, and Self-Denial will be observed in the churches of the London district during the week beginning November 19th. Attention is earnestly called to the special leaflet which has been prepared, and which will be distributed in all the churches.

THE Headmaster of the School for the Sons of Missionaries, Blackheath, is anxious to obtain portraits of missionaries or pictures of missionary life to hang on the walls of the school dining-hall. He will be glad to hear from any friends who may be able and willing to present such pictures to the school.

ANNOUNCEMENTS.

ARRIVALS.

The REV. J. PEILL and MRS. PEILL, from MADAGASCAR, *via* Marseilles, September 18th.

The REV. W. D. OSBORNE and MRS. OSBORNE, from TRAVANCORE, SOUTH INDIA, *via* Marseilles, September 21th.

DEPARTURES.

MRS. EDMONNS and three children, proceeding to TRAVANCORE, SOUTH INDIA, embarked per steamer *Golconda*, September 22nd.

MRS. BARON, proceeding to MADAGASCAR, embarked at Marseilles for TAMATAVE, per steamer *Iraouaddy*, September 25th.

MRS. HUTTON and MISS HUTTON, returning to MIRZAPUR, NORTH INDIA, embarked at Liverpool for BOMBAY, per steamer *Hispania*, October 3rd.

MISS GILL and MRS. GREAVES, returning to BENARES, NORTH INDIA, embarked at Marseilles for BOMBAY, per steamer *Egypt*, October 6th.

DR. FAHMY, MRS. FAHMY, and child, returning to CHIANG CHIU, and MRS. H. J. STEVENS, returning to CANTON, CHINA, embarked at Southampton for HONG KONG, per steamer *Konig Albert*, October 9th.

BIRTHS.

COCHRANE.—At Pei Tai Ho, on August 11th, the wife of Dr. Thomas Cochrane, Chao Yang, Mongolia, of twins (sons).

JENNINGS.—At Barkly West, South Africa, on August 24th, the wife of the Rev. H. E. Jennings, of a son.

MARRIAGE.

ROWE—SLATER.—On October 6th, at Bourton-on-the-Water, Gloucestershire, by the Rev. T. E. Slater, of Bangalore, South India, father of the bride, assisted by the Rev. G. Ambrose, Ernest Arthur Rowe to Sophy Annie Slater.

ORDINATIONS.

On Wednesday, October 11th, special services were held at the Ilkley Congregational Church, in connection with the ordination of MR. LEWIS H. GAUNT, M.A., Editor of the L.M.S. publications. Dr. Fairbairn preached to a large congregation in the afternoon, and in the evening delivered an impressive ordination charge. Mr. F. Lenwood, B.A., of Mansfield College, read the Scriptures; the Rev. M. Stanley, of Birkenhead, offered the ordination prayer; and Mr. Gaunt made a statement of Christian experience and faith. In the unavoidable absence of the Home Secretary, the circumstances of Mr. Gaunt's call to the Mission House were related by the Rev. F. H. Blanchford, pastor of the church and a Director of the Society, who presided over the service.

On Wednesday evening, October 11th, at Hare Court Chapel, Canonbury, London, MR. W. W. CLAYSON, B.A., of Cheshunt College, was ordained as a missionary to the Chinese. The Rev. H. Elvet Lewis presided. Professor Andrews, of Cheshunt, read the Scriptures and offered an introductory prayer; the Rev. George Cousins, Joint Foreign Secretary of the London Missionary Society, described the field of labour; the Rev. David Thomas, of Cheshunt, asked the usual questions; the Rev. H. Elvet Lewis offered the ordination prayer; and the Rev. Principal Whitehouse, M.A., of Cheshunt, delivered the charge.

DEDICATION SERVICE.

On Wednesday evening, October 4th, DR. E. S. DUKES, appointed to T'ing Chiu, was publicly dedicated as a medical missionary at George Street Congregational Church, Croydon. The Rev. William Park, pastor of the church, presided. After a hymn, and prayer by the Rev. H. E. Holmes, Mr. Park read the Scriptures, and gave interesting details of Dr. Dukes' connection with George Street and the esteem in which he was held. The Rev. George Cousins described the field of labour; Dr. Dukes made a statement as to his aims and motives in consenting to go to T'ing Chiu; the Rev. J. Alden Davies offered a dedicatory prayer; and the Rev. Robert Dawson, B.A., delivered a charge to the missionary.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Joint Foreign Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

For use in Library only

For use in Library only

I-7 1899
Chronicle of the London Missionary
Princeton Theological Seminary-Speer Library
1 1012 00311 4628